

The "religious issue" continues to dominate the 1960 Presidential campaign. A new crop of comments was set off Sept. 7 by a statement issued by an organization called the National Conference of Citizens for Religious Freedom. The statement raised questions about the ability of a Roman Catholic to function properly as President of the United States.

Charges continue to fly about who is raising the issue and why. Virginia's Democratic Gov. J. Lindsay Almond Jr. says that he has no doubt the Republican leadership was subtly using religious feeling for political purposes.

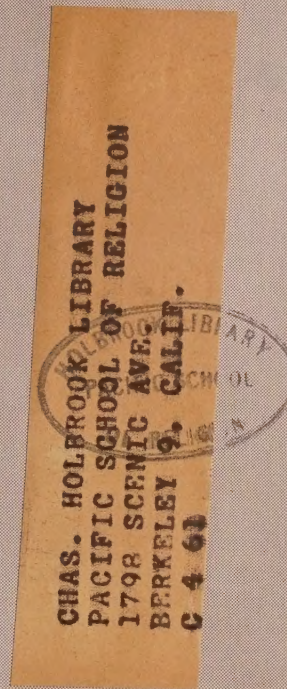
Democratic Vice Presidential candidate Lyndon B. Johnson Sept. 9 said, "I don't think the American people will condone a party or a candidate which permits it to be used."

However, Sen. Kenneth B. Keating (R-N.Y.) has charged that it is the Democrats who are injecting the issue into the campaign. Sen. Keating said that he assumes their reasoning is "that if they can create the impression that there are people voting for Nixon, just because he is not a Catholic, they can arouse the Catholics."

The Gallup Poll released Sept. 13 its third post-convention pollster test between Presidential nominees Richard M. Nixon and John F. Kennedy. With only five per cent of those asked undecided, 48 per cent were firmly for Kennedy or leaning towards him while 47 per cent were firmly for or leaning toward Nixon.

The second post-convention poll had the candidates tied at 47 per cent each. The first poll following the conventions had Nixon leading Kennedy 50 per cent to 44 per cent.

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CONTACT CONCERN

a service of the
**GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH**

- Division of Temperance and General Welfare
- Division of Peace and World Order
- Division of Human Relations and Economic Affairs

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Dateline

(continued from page 1)

Forty-one states are eligible to receive \$122 million in new Federal money for medical care for the aged without putting up any new money of their own after the new health program goes into effect Oct. 1.

The Federal money will be available on the basis of what the states already are spending in the way of medical care for their needy aged under existing welfare programs. Some states are likely to end up with several million dollars more than they need for the health program. Others will need to appropriate additional funds before receiving Federal grants, according to the Department of Health, Education and Welfare.

The U.S. Justice department has charged 27 persons and two banks with using economic pressures to prevent Negroes from voting in Haywood county, Tennessee.

The civil suit was filed Sept. 13 in U.S. District Court at Memphis. Brought under the Civil Rights Act of 1957, the suit marks the first time the government has invoked the act to halt economic pressures by indi-



viduals. Earlier suits under the act had charged state officials with refusing to register Negroes or with stripping their names from the rolls.

The Department of Labor has reported that the rate of unemployment increased to 5.9 per cent in August from 5.4 per cent in July. Total employment declined by 407,000 to



68,282,000. The department also reported however, that the August employment total was the highest for any August on record.

With a total of 3,788,000 unemployed, unemployment reached its highest point since the November 1959 steel strike. The Labor department said the total employed did not remain as stable as usual because of an early shut-down by auto manufacturers to change over for new car models, a continued decline in steel industry employment and an unusually large number of teen-agers seeking jobs.

The American Bar Association concluded its annual meeting in Washington in early September by standing firm in its opposition to the so-called Connally amendment limiting U.S. participation in the International Court of Justice. The House of Delegates, the ABA's policy-making body, concluded a stormy debate by voting 114-107 to approve a resolution calling on the Senate to repeal the 14-year-old amendment.

The Senate Foreign Relations Committee had before it during 1959 and 1960 a resolution to repeal the Connally amendment. The measure died after the committee March 29 voted to postpone indefinitely further action on it. In a speech to the ABA convention, President Eisenhower called on the association to reaffirm their opposition to the Connally amendment.

by James A. Hamilton
Associate Director, Washington,
National Council of Churches

Where is the prophetic voice?

The church from the beginning has been a social force. It could not be otherwise and remain the church.

Methodism grew up on a battlefield of social injustice and efforts to reform, early exerting influence on numerous aspects of the social life of men.

Yet, while most Christian people now take for granted what has come to be known as "the social gospel," there seems to be a question about whether the church is today a social force at the forefront.

The Social Creed of the Churches, originally drafted and adopted by The Methodist Church in 1908, was denounced at that time as a radical pronouncement.

By 1948, however, it had become so much the accepted outlook of the community that its major provisions were actually planks in the platform of the Republican party. Thus, within four decades the "radical" social pronouncements of the church were written into the platform of what is generally recognized as the more conservative of our two major political parties.

Function fulfilled?

Last May, the General Conference of The Methodist Church adopted a revised version of The Social Creed. In July, both political parties approved platforms for the 1960 campaign. Perhaps a comparison is unfair, but it is revealing, for the 1960 Social Creed appears to be something less than 40 years ahead of the political platforms.

Granted there is nothing magic about 40 years, or even 10. Perhaps there is no reason why the church should be out in front of the political party, or perhaps it is impossible to lead out further. Maybe the church has said all that there is to say and what we see now is the community agreeing, catching up. Perhaps the social conscience of the church has fulfilled its function.

A comparison does provide an effective rebuttal to those who have argued that the church is too far out front in its pronouncements on social questions. Moreover, a comparison raises questions about the role of the church in society which should not, cannot, be ignored.

Church outstripped?

Is social thought and action in the church the prophetic voice it once was, or have our political parties actually overtaken the church in proclaiming a society whose spirit and practices are in accord with the teachings of Christ Jesus?

Ours is an age of revolution. What is said today may be accomplished tomorrow or be inapplicable next week. Has the church, mechanically cumbersome, been outstripped by the speed of developments in today's world.

Or, as some have always argued, does social thought and action by the church merely reflect the social progress which is already taking place in society. Was it not, they say, after the 1954 Supreme Court decision declaring school segregation unconstitutional that the church really began to say or do anything about a major injustice which had been overlooked and looked over for decades. And what about progress now, six years later? Is the church in its statements and actions leading, following, or staying about even with desegregation developments in other segments of the community.

In addition, one must not forget that here is a lag between what is said and what is done. Words are not action. We laugh about platform promises made by political parties. Often they do go unfulfilled. But the church has a problem which is not too different.

Perhaps the time has come when the church, having declared itself with prophetic voice, must now devote itself to the task of providing the leadership for actual accomplishment.

Comparison worthwhile

Comparison of the platforms of the political parties and the pronouncements of the church is a worthwhile exercise for the Christian citizen not only as he considers his vote in the November elections, but as he reflects upon the role of the church in society today and his own responsibility for helping make that role a vital, vibrant one.

There follows a brief analysis of the thrust of the 1960 political platforms. The Social Creed of The Methodist Church and related pronouncements made by General Conference this year may be found in the special issue of *Contact* for June 1, 1960. The Sept. 1 issue of *Contact-Concern* contains a side-by-side comparison of the major planks in the two platforms together with applicable excerpts from statements approved by the church.

We can be proud that the church has at times spoken with a prophetic voice and that political forces in our community have in time adopted its views. But the dedicated Christian will still hear the words of our Lord: "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven."

Platform analysis

The Democratic platform, as expected, bears the mark of the party's liberals. It is a restatement of the party's continuing faith in the effectiveness of Federal solutions to the economic and social problems of the day. Although it contains warmed-over pledges from four, eight and 12 years ago, they are well served. The promises are sharper, more detailed and the whole tone of the 1960 "menu" gives it a new and somewhat appealing character.

Generally, the Democratic platform carries three broad convictions: the United States must identify itself with "the irresistible momentum of the world revolution of rising expectations for a better life," by extending economic aid abroad and guaranteeing civil rights at home; the nation's economy "can and must grow at an average rate of five per cent annually," by reversing the "present high interest, tight money policy," and by meeting the "accumulated neglect" of public needs; and, the United States at home and abroad must be led by a strong President able and willing to use his power and prestige in the attainment of national goals.

Economic aid

More specifically, the Democrats would shift as soon as possible from military to economic aid abroad, would "welcome any evidence that the Chinese Communist government is genuinely prepared to create a new relationship based on respect for international obligations," supports dis-

armament and the establishment of a National Peace agency to prepare disarmament plans, favors an end to nuclear testing when adequate safeguards can be agreed upon, and calls for repeal of the so-called "self-judging" Connally reservation which permits the United States to decide when it can be sued in the World Court.

On the domestic front, the Democrats pledge support of basic agriculture commodities at the high, fixed level of 90 per cent of parity, call for a rise in the minimum wage to \$1.25 an hour and repeal of a Federal law allowing the states to prohibit union shops, support a medical care program for the aged as part of the Social Security system, and pledge Federal aid for both elementary and secondary school construction and teachers' salary.

Republican platform

The Republican platform, as expected, is somewhat more restrained than its Democratic competition, but more liberal than its predecessors and much more liberal than what would have been preferred by the conservative wing of the party. It is a restatement of the party's con-



tinuing belief that "there are many things a free government cannot do for its people as well as they can do them for themselves" and the fact that "there are some things no government should promise or attempt to do." It is a well-written document which understandably praises the record of the present Administration, tends to stand on that record, and yet promises to move beyond it in several areas.

Generally, the Republican platform focuses on the need to contain Com-

munist with a plank saying "To nullify the Soviet conspiracy is our greatest task". The Republicans call for continued aid for under-developed areas abroad with private capital and government loans being preferable to grants. At home, says the platform, "We must quicken the pace of our economic growth," recognizing that "its mainspring lies in the private sector of the economy." The maintenance of a stable dollar is also emphasized. Recurring throughout the platform is praise of the record and program of the Eisenhower Administration with particular credit given the Administration's "firmness" in Berlin, the Formosa Strait and Lebanon, and the fact that "no free nation has fallen behind the Iron Curtain since 1954."

Military assistance

More specifically, the Republicans emphasize the need for continued military assistance to allies overseas, making no mention of a shift toward economic aid. The platform flatly opposes recognition of Red China and its admission into the UN and expresses no expectation of any change in Red China's conduct. The Republicans support enforceable disarmament as do the Democrats, favor an early agreement to ban nuclear tests in the atmosphere, suggest the possibility of resuming nuclear testing underground. The Republican platform is silent on the Connally reservation to World Court jurisdiction.

Domestically, the Republicans condemn the deception of promises of "specific levels of price support" for agricultural commodities, agree on a minimum wage increase but set no figure, would not bar state laws banning the union shop, call for health insurance for those who need it "on a sound fiscal basis through a contributory system" with the option of using private health insurance, and endorse Federal aid for school construction while firmly opposing aid for teachers' salaries as a step toward Federal interference with local control of education.

The following statement on religious liberty in relation to the 1960 political campaign was made by 100 leaders of the Protestant, Jewish and Catholic faiths and is endorsed by the Division of Human Relations and Economic Affairs.

Religious respect requested

We reaffirm our loyalty to the Constitution of the United States and its provision that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and the declaration in the American Bill of Rights that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

We affirm that religious liberty is basic, both historically and philosophically, to all our liberties, and that religious and civil liberties are interdependent and indivisible.

It is our conviction that man's freedom is an essential attribute of human nature. The sacredness of this truth has long been recognized as fundamental to western society. The founders of this nation, in emancipating themselves from tyranny, asserted their right to life, to liberty, and to the pursuit of happiness.

These rights are guaranteed in our Constitution to each of us as citizens, and also to the associations, societies, and religious faiths to which we belong. Freedom is fundamental to faith. Freedom is fundamental to the exercise of conscience. It is necessary, therefore, to the essence of our faith that we respect the diversity of religions and their liberties.

We believe that it is the responsibility of the members of our various religious organizations to oppose vigorously all attempts to make religious affiliation the basis of the voter's choice of candidates for public office. It is a vicious practice and repugnant to all honorable Americans to set class against class, race against race, and religion against religion.

The judgment of God finds us at a particular moment in history, confronted by its unique challenges and

wanting. In the election campaign of 1960 we face the real and inescapable challenge of the relation between a man's religion and the responsibility of the nation's highest elective office.

To speak in this immediate historic circumstance will raise charges of partisanship but we cannot be silent. We are anxious only that the voter's choice be made on true and vital grounds and issues, on the candidates' whole character and record, and not solely or primarily upon the matter of religious affiliation.

It is our determination and our duty to clarify this issue in order that, so far as possible, no votes are cast for one candidate or the other because of religious prejudice or misinformation.

More hazardous by far than all real or fancied risks is the damage that most certainly will be done to our American community if 40,000,000 of our fellow-citizens should be made to feel that they are disqualified from full and free participation in our national life because of their religious affiliation!

That we might further the fulfillment of our American democracy under God, we suggest that the foregoing affirmations and the following

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dilemmas, and it is here that our testing is. In the circumstances that now confront us, we must act according to our principles, or be found

principles be guidelines for action in the 1960 election.

1) *The religious faith of a public officer is relevant to the conduct of his office.*

The religious faith of a person of integrity will influence his private and his public conduct. The relevance of faith to his personal spiritual life is a private matter. At its best, his religious faith can give him an insight, independence, and composure that will enable him to make dispassionate judgments in the crises of public life, and lead the nation to a more creative fulfillment of its destiny.

The bearing of the religious views of any candidate of any party upon his decisions in public office is a public matter, and inquiry regarding this relevancy is an exercise of responsible citizenship.

2) *No citizen in public office dare be false either to his conscience or to his oath of office.*

Both his conscience and his oath are responsibilities sacred under the law of God. If he cannot reconcile the responsibilities entailed in his oath with his conscience, then he must resign, lest he fail his nation and his God.

3) *The fact that a major religious group has so far never supplied the nation with a person to hold a particular public office does not obligate the nation to elect a candidate of that faith to that office solely to demonstrate our devotion to democracy.*

This would establish a religious test for public office much narrower than the one complained of, contrary to the obvious intent of the Constitution. It would, furthermore, focus attention on a marginal qualification rather than on the essential qualities of personal integrity, leadership capacity and policies on central issues.

4) *The exclusion of members of any family of faith from public of-*

fice on the basis of religious affiliation violates the fundamental conditions of a free democratic society, as expressed in the spirit and letter of our Constitution.

There must be no second-class citizenship in the United States, whether it be based on religion, race, class or national origin.

5) *No religious organization should seek to influence and dominate public officials for its own institutional advantage.*

The exercise of public office must always be in the public interest, and serve the welfare of the whole community, local or national, the rights and liberties of each and every voluntary association must be respected and protected as long as they do not infringe upon the like rights of others.

6) *Every person of every faith must be accorded full religious liberty, and no person should be coerced to accept any religious belief or practice. No religious group should be*



given special preference or advantage by the state, nor allowed to use state agencies for the restriction of other faiths.

7) *A candidate's faith, and his affirmations of it, as they bear upon his responsibilities in public office,*

should be viewed in their best light rather than their worst, and the response and expectation of the nation should be such as will encourage him to attain the highest spiritual and moral realization which his own faith can inspire.

8) *Just as the election of candidates to public office should be based upon qualifications of integrity, leadership, and views on basic issues, so the public officer after his election is obligated to make his appointments to subordinate positions on a non-discriminatory basis, using competence and record rather than religious affiliation as the criteria of selection.*

9) *Every public official who is a member of a religious group should, of course, consider the spiritual and moral advice of his religious leaders in confronting the decisions he must make. But in our pluralistic society he will recognize that the values in historic faiths other than his own must be brought to bear upon the problems of the day. He alone, under the judgment of God, can fully appraise the force and applicability of all such values and advice for his situation, and he should seek to apply all in such a way that he enhances and undergirds the best interests of the nation.*

10) *It can be a salutary evidence of the common concern for the spiritual welfare of the nation for the President to participate in important religious functions. But if for reasons of his own he feels such participation is improper, it would be contrary to the civic character of the American presidency for him to be obligated to attend religious ceremonies.*

Participation in religious ceremonies is an aspect of the Presidency that is secondary in importance to matters of Constitutional responsibility, such as the conduct of foreign affairs, the governing of the nation and the execution of the laws, and it must be weighed in proportion to these functions in any estimate of a candidate's suitability for that office.

New board organizes

Is legalized betting next in Oklahoma?

Oklahoma has ended one full year of legalized beverage alcohol—and now the state is looking toward “bigger and better” enterprises. A bill to legalize betting on horse races will receive more serious consideration in the next legislature than it has in about 25 years.

According to *The Daily Oklahoman* (Aug. 30, 1960) a number of legislators express themselves as being willing to pass a bill to legalize betting and provide for a levy by the state for revenue.

A bill has been before the house for several sessions to legalize pari-mutuel betting at horse races in the state. The financial pinch for this fiscal year and the next, and the apparent certainty that taxes will have to be raised to get more revenue will cause the bill to get more backing than it has in the past, the article goes on to say.

The sponsors of such a bill point to it as a means of raising revenue, but any serious effort to pass it will bring out the opposition of ministers, merchants and various groups and organizations opposed to legalizing betting on horse races.

It is pointed out that the sponsors will propose the bill as a means of helping fairs and maintain strict control. The odds will be long against it, but the shortage of money and the reluctance to impose any other tax will cause the bill to get more serious consideration in the next session than it has for many years.

A bill to legalize betting on horse races was passed under the administration of Gov. William H. “Alfalfa Bill” Murray but he vetoed it.

Promoters of horse racing would be tickled for the state to get its take out of the betting if they could get theirs for operating the track or tracks.

Members of the General Board of Christian Social Concerns attending the first annual meeting will get a cross section look at this new agency of The Methodist Church.

Issues at the Sept. 29 meeting may emerge from the opening address of the convener, Bishop F. Gerald Ensley, from resolutions suggested by the nominating and executive committees and election of the new president of the board.

Some items listed on the agenda include action on resolutions regarding incorporation of the new board, budget proposals, selection of staff, including the general secretary, and the future of *Contact-Concern*.

Board members are also scheduled to set up their divisional organizations for the purpose of electing officers and the executive committee.

Other business includes the selection of time and place for the annual meeting, election of members-at-large including students and youth, and a report on the 1961 National Convocation on Christian Social Concerns.

Reports will also be presented from each of the former boards, now the Divisions of Temperance and General Welfare, Human Relations and Economic Affairs, and Peace and World Order. While in Washington, D. C. for the meeting, board members will also tour the Wire property and the Methodist Building, to further acquaint them with the functions of the former boards and new divisions.

Board members by jurisdictions are:

Central Jurisdiction: Bishop Matthew W. Clair, Jr., Bishop Prince A. Taylor, Dr. James P. Brawley, Mrs. Martin L. Harvey, the Rev. W. R. Hazzard, the Rev. Robert E. Hayes, the Rev. John Washington, Charles S. Scott.

North Central Jurisdiction: Bishop Hazen G. Werner, Bishop F. Gerald Ensley, the Rev. Dennis F. Nyberg, the Rev. Joseph Albrecht, the Rev. Frank Templin, the Rev. Russell H. Hoy, the Rev. Lee Moorehead, the Rev. Winslow Wilson, C. Maxwell Stanley, Edward Laylin, Mrs. E. E. Kinkel, Harold M. Karls, Donald Marshall, Mrs. Richard Bauer.

Northeastern Jurisdiction: Bishop W. Ralph Ward, Bishop John Wesley Lord, Dr. John McConnell, Dr. Walter G. Muelder, Dr. Robert D. Jones, Dr. J. Edward Carothers, Dr. M. E. Lindstrom, Dr. Samuel J. Truscott, James Lytle, Everett R. Jones, T. Sterling Evans, George Culberson.

South Central Jurisdiction: Bishop W. Kenneth Copeland, the Rev. Albert F. Bramble, the Rev. James S. Chubb, Dr. Douglas Jackson, the Rev. Lycurgus M. Starkey, the Rev. Leland Clegg, Dr. Matt L. Ellis, Russell Smith, Elton Mims, George Seiberling, R. E. Smith.

Southeastern Jurisdiction: Bishop Nolan B. Harmon, Bishop Paul Hardin, Jr., the Rev. Angel C. Fuster, the Rev. George A. Foster, the Rev. Ralph W. Mohny, the Rev. Ted Hightower, the Rev. C. D. Barclift, the Rev. Franklin A. Flatt, the Rev. C. C. Herbert, Jr., Robert R. Mann, John C. Satterfield, L. F. Waid, Samuel J. Boykin, Joseph E. Wroten, Maj. R. Kenneth Morgan, Mrs. Richard G. Pullen.

Western Jurisdiction: Bishop A. Raymond Grant, Bishop Glenn R. Phillips, the Rev. Robert W. Moon, the Rev. Stanley S. McKee, the Rev. Monroe J. Wilcox, Dr. Ledru A. Williams, Raymond Miller, Judge Lyle Truax.

Also meeting with the board during the quadrennium will be representatives of the Methodist Youth Fellowship, Methodist Student Movement, Woman's Division of Christian Service and other church agencies.

Serious crimes reach all-time high in 1959

Monkey see

monkey try to do

Crime in the United States reached an all time high in 1959 when more than 1.5 million serious offenses were committed, according to J. Edgar Hoover, director of the Federal Bureau of Investigation.

Statistics from the FBI's 1959 *Uniform Crime Reports* released the middle of September show that crime increased one per cent over 1958 and 69 per cent over 1950. The increase in crime is not merely keeping pace with the population growth, the FBI reports, but is increasing four times as fast as the population.

"Unless positive steps are taken to check this rising crime trend," Hoover said, "this country will face a crime problem of emergency proportions in the years ahead."

He also noted that the most alarming aspect of the nation's crime problem is the sharp increase in the number of juvenile offenders. In 1959 arrests of juveniles increased four per cent and represented 12 per cent of all of the year's arrests. In the period 1948 to 1959, arrests of young people have increased six times as fast as arrests of persons who have reached their 18th birthday.

"Although fewer juveniles than adults are involved in the over-all crime picture, the ever increasing number of young offenders year after year calls for positive community action to restore our basic moral values," Hoover said.

The FBI crime clock — which relates the number of crimes to time — shows that in 1959 offenses included three serious crimes each minute, one murder each hour, one forcible rape every 35 minutes, a robbery every seven minutes, a burglary every 46 seconds, one auto theft every two minutes, and a crime of murder, forcible rape, or assault to kill every four minutes.

Totaling 1959 crimes by types, the FBI reported that murderers took

the lives of 8,580 persons, potential killers harmed 119,610 persons, rapists attacked 14,830 women, and robbers committed 71,540 crimes. Thieves, robbers, and burglars stole property amounting to over \$500,000,000.

As usual alcoholic beverages played a large part in the nation's crime and arrest record. In one 1959 FBI study of 1,789 U.S. cities with populations over 25,000, arrests for drunkenness were three times higher than the arrests for disorderly conduct, the next "most popular" crime, and alcohol figured in nearly 58 per cent of the arrests. In these cities with a total population of 56,187,181, law enforcement officers made 2,612,704 arrests. Among these were:

Murder	2,610
Manslaughter	1,319
Robbery	15,379
Auto theft	33,409
Aggravated assault	29,860
Forcible rape	4,002
Commercialized vice	18,514
Narcotic laws	10,562
Liquor laws	61,718
Intoxicated driving	109,678
Disorderly conduct	323,353
Drunkenness	1,001,427
Gambling	68,082

Among the million persons arrested for drunkenness, 96,212 were under 25 years old, 8,826 were under 18, and 72,109 were women. Only 6,271 women were arrested for drinking while intoxicated and 5,029 persons under 21 were arrested for this offense.

The ominous upward spiral of criminal offenses continues to increase in 1960. FBI reports for the first six months of the year already show a nine per cent increase over 1959, with December, called the "most crime-ridden month," still coming up. Attorney General William P. Rogers terms this rise "startling."

The Christian Century is inviting its readers to send news reports of incidents showing a direct relationship between television and crime. The reason?

On Aug. 14 the Columbia Broadcasting System show "Alfred Hitchcock Presents" demonstrated how crime can be made to pay very well indeed. In the presentation an investment company clerk embezzled \$200,000, then quietly accepted a 12-year sentence, which he served in a wink of television time. On his release he returned to the owner the amount stolen, then sailed happily off on a champagne-sipping trip around the world, for during his prison stay the money, which he had invested, had accumulated \$154,000 interest—more than enough to pay his holiday bill.

On Aug. 17 Ted Vasser, 17, was arrested in a Chicago suburb after threatening to shoot a policeman. In his possession was \$800 he had taken from a tavern where he had been employed. He escaped briefly, but soon was caught again, this time with \$3,926 and another pistol. He told police that he had gone back to the tavern, stolen more money, another gun. He had taken the money, he said, hoping to use it to produce interest, after which he would repay the principal. He confided that he got the idea from the television program "Alfred Hitchcock Presents," which he had seen on Sunday, three days before.

Now Vassar is in jail facing the following charges: burglary, assault with a deadly weapon, intent to kill, carrying concealed weapons, breaking jail and driving without a license. According to *The Christian Century* CBS can claim it has no responsibility for the latter charge; it is morally an accessory to all the others.

MRA and absolute truth

by the Rev. James W. Bristah

Director, Detroit Annual Conference Board of Christian Social Concerns

In an age of ideologies which get labeled "neo" there are signs that we may be entering a time of "neo-McCarthyism". Recently the Detroit Conference of The Methodist Church was listed as an example of the "Communist-front" in the churches. Couple this with the Air Force Manual which attacked the National Council of Churches and the Revised Standard Version of the Bible, and with other incidents of people being labeled "Communists" or "soft" on Communism and the picture begins to emerge. Consider also the climate of the U-2 incident, the break-down of the "Summit", the intensification of the "cold war," and we have a situation which strengthens and gives encouragement to the blindly nationalistic, inflexible, "we've got to be tough", and get ready to fight the "enemy" elements in both the Soviet Union and the United States.

Detroit Conference attacked

The Detroit Conference was attacked as a Communist front, not once, but 83,000,000 times. This is the number of copies of a printed publication called "Ideology and Coexistence" that has been put out by Moral Rearmament. It has been issued in 24 languages. Widely distributed, it was sent to every household in West Germany, Great Britain, France and Italy in the spring of 1960.

Church infiltration

Likewise, as a pilot project in the United States it was sent to every home in the state of Michigan. The image of Detroit Conference Methodism that this booklet gives to every home "within" its own geographic bounds is that it is an example of Communism's "infiltration through the churches."

The booklet suggests the only alternatives are: Moral rearmament or victory for Communism. It begins, "We are at war. World War III has begun."

The role of the Christian Church, its understanding about the world and its problems, its concept of the nature of God and man, its contributions to keeping the world from being blown apart, its approach to overcoming evil, reconciling tensions, and dealing with enemies are topics not within the ken of this moral rearmament pamphlet. The United Nations and other international agencies at work to eliminate the causes of war and find peaceful solutions of international disputes are completely ignored. This article, however, will not attempt to analyze in detail the total pamphlet.

The booklet in its section on "Communist Fronts" deals with: "The Peace Front", "The Cultural-Exchange

Front", "The Church Front" and "The Coexistence Front." In the section on the "Church Front", the pamphlet said:

"Theodore Guething, a machine tool executive, said at Mackinac: 'We American businessmen don't like being fooled. As chairman of a committee, I helped raise \$140,000 for one of the largest Methodist churches in Michigan. Last week the Detroit Annual Conference of The Methodist Church adopted a policy which couldn't have been written better by Mr. Khrushchev himself. The program calls for total world disarmament, admission of Red China to the United Nations, an end to selective service, curtailment of civil defense, and the establishment of Berlin as a free city under UN supervision.'"

Criticism expected

This was a statement that Guething made in June 1959 at a Moral Rearmament meeting at Mackinac Island shortly after the 1959 session of the Detroit Annual Conference. We were aware Guething had made the statement for it was picked up by some papers, including the *New York Times*. However, it did not disturb us greatly. The church should expect criticism and differences of opinion.

It was only when this statement was published and widely distributed by Moral Rearmament that a number of our ministers began to get questions from laymen and some of our laymen were questioned by their non-Methodist friends. "What about the Detroit Conference and The Methodist Church? Are these charges true?" In many cases, however, the pamphlet was thrown away without reading by the local householder.

Problem should be answered

The question then was: (1) Does the problem exist widely enough so it should be answered? Or, (2) Is it better not to give it publicity by calling attention to it? There was a strong feeling that it had been so widely distributed and enough questions were already being asked that silence would not be "golden". So the matter was brought up at the 1960 session of the Detroit Annual Conference.

Guething was at the conference at a smaller discussion meeting, but unfortunately, did not stay long enough to share in this specific issue. At both discussions a Methodist layman, a lawyer with whom Guething had spoken, read a statement, which he had authorization to do, indicating something to the effect that Guething, when he made the original comment had intended no reflection on The Methodist Church or its ministry. The implication seemed to be that he did not intend his remarks to be used in the kind of context in which the pamphlet used them.

(continued on page 10)

Conference statement

After discussion, with near unanimity, the Detroit Annual Conference approved a brief statement which says:

"The Detroit Conference requests the officials of the Moral Rearmament movement to make a public apology for the careless printing of a statement which questions the loyalty of the Methodist folk of our conference."

This did receive adequate press coverage in the Detroit papers which prompted some interchange of letters to the editors. Although the secretary of the Annual Conference sent this statement as a part of a cover letter, Moral Rearmament had not replied by the first part of September.

Written by Khrushchev

Regarding the charge by Guething that the pronouncements of the Detroit Annual Conference "couldn't have been written better by Mr. Khrushchev" and his reference to specific issues, brief reference to the 1959 Detroit Conference report might be helpful.

1) Regarding "total world disarmament" the Detroit Conference asked our government to:

a. "work for the creation of a world climate in which disarmament would be possible" through relieving some of the causes of international tensions and removing the temptation of "turning to totalitarian methods," by supporting a "world economic development authority in the United Nations," and by the United Nations taking over the "defense of Taiwan and adjacent islands, . . . guaranteeing to those people the right to have the kind of government they want."

b. "the United States should propose a full-scale disarmament plan, complete in all its stages."

2) Regarding the admission of Red China to the United Nations the Conference actually approved verbatim the exact statement of the Fifth World Order Study conference, convened by the Department of International Affairs of the National Council of Churches, which couched this matter with such words as:

a. "reconsideration" of our policy.

b. safeguarding the "rights of the people of Taiwan and of Korea."

c. "steps should be taken toward," etc.

d. that exclusion gives a "false image of the United States" to the Chinese people.

3) Regarding an "end to selective service" the conference joined with the statement of the Methodist bishops of 1958 urging the end of conscription. Other arguments were:

a. "the draft no longer meets the needs for military power, since it fails to provide long term regulars trained in the use of modern weapons."

b. "low rates of starting pay" discourage voluntary enlistments.

4) Regarding "curtailment of civil defense" the con-

ference said: "As churchmen we tend to cooperate with Civil Defense programs because we wish to help the stricken and afflicted," but the "disaster function" which CD uses to justify its existence was usurped from the function of the Red Cross. In addition, the "basic function of the church is to prevent the catastrophe for which CD is basically designed."

5) Regarding the "establishment of Berlin as a free city under UN supervision," this was suggested among several items to help relieve the tensions in Germany, including "free elections in both East and West Germany," until a "united Germany has become a reality."

No check made

The point is that it is highly doubtful that these ideas and their reasons would be the kind of thing that Khrushchev would write. As far as we know, Moral Rearmament made no attempt to check on what the Detroit Conference really said about these issues. One might expect that an organization like MRA, dedicated to "absolute truth," would have, at least, contacted the agency in the Annual Conference responsible for this area of church life to find out the truth about such an attack before this was printed.

The basic lesson learned in the earlier McCarthy era was that it was best to call immediate attention to any irresponsible attack and smear. It is particularly important that a "status" institution like the church should not appear to lend its respectability to and support of such irresponsible accusations by remaining silent.

At the same time the church is not seeking immunity from those who disagree with what it says or does. We in the church are to beware "when all men think well of you." We can and should expect honest criticism and disagreement both from within and from outside the church.

Such disagreement should be discussed with the attitude of love and respect for each other's point of view. The issues are too important and the very future of humanity depends on finding the best possible answers to the great social issues of our day. We need the climate of freedom to find such answers, and to do this we can't dismiss opposing or unpleasant views by smears and name-calling.

The *Episcopal Address* at the General Conference, 1960, undergirds the role of the church.

"Even at the risk of being mistaken in some of its judgments, the Church will not cease to seek for the mind of Christ as this can be related to current problems and to declare its convictions on matters of human concern in the light of the Gospel. When the Christian Church ceases to be the awakened conscience of the nation, both that nation and the Church suffer alike the inevitable penalties assigned to each. The Church's gravest peril never has been abuse and persecution, but, instead, complacency with the standing order and easy conformity to it."

Brewing industry enthusiastic

Americans' purchase and consumption of alcoholic beverages in 1959 gave the nation's liquor and brewing industries a chance to issue some enthusiastic reports about the popularity of their wares.

According to the 1960 *Liquor Handbook* issued during the summer, sales of distilled spirits rose 4.4 per cent while the number of cases sold jumped 4.7 per cent from 82,037,253 in 1958 to 85,897,136 in 1959.

Top ten named

In a popularity poll based on the number of cases sold, the *Liquor*

Handbook named to its "top ten" such familiar brands as Seagram 7, Canadian Club, Calvert, Schenley and Hiram Walker.

Brewers also claimed a large share of the up swing in the sales of alcoholic beverages. The 1959 *Brewers Almanac* reported that an 11-year downward trend in per capita consumption of beer has been reversed.

According to the "almanac," beer consumption has been sliding since 1947 when per capita consumption hit 18.4. In 1958 it reached its lowest point of less than 15 gallons per person.

Liquor claims growth

Claiming to be one of the nation's major "growth" industries since its inception in 1933, also a \$6.7 billion-a-year customer of other businesses and number one contributor to public revenues during the 1950's, the American alcoholic beverage industry is looking forward to continued economic expansion in this decade.

This is pointed out in the 1960 edition of *Licensed Beverage Industry's Facts About the Licensed Beverage Industry*, a basic handbook of industry information, just off the presses.

The book also warns that a return to fair and realistic tax policies on the part of Federal and state governments would be necessary to enable the industry to keep pace with the predicted national economic growth of the sixties.

It is also brought out that the excessive tax burden borne by the industry's products not only drastically limited the growth of distilling industry sales and revenues in the fifties, but also resulted in an estimated \$7 billion tax loss to Federal and local treasuries during that period through the encouragement of illegal moonshine activities.

"The decade of the sixties could well be a period of exceptional growth for our industry," the book says, "if

the state and Federal governments abandon these self-defeating tax policies." These policies result in 55 cents out of every dollar spent by customers for distilled spirits going to the tax collectors.



The next 10 years will witness rise of 18 million in the U.S. adult population, the handbook notes and economists have forecast an unprecedented growth in consumer incomes.

"Assuming that per capita consumption remains around today's moderate levels, the alcoholic beverage industry could enjoy a major expansion in the sixties under these favorable economic conditions," the book declares. "And America would still remain, as it is today, a nation of moderate consumers who enjoy alcoholic beverages as a part of our gracious living and accepted social activity."

Beer among most popular

But last year, the "almanac" reports, Americans drank 15.3 gallons per person and began an upward swing in beer drinking trends. After certain statistical manipulations to exclude persons under 21 and to adjust the beer drinking habits of age groups, the "almanac" said that 1959 consumption was nearly 23.2 gallons per person and claimed that this places beer among the most popular beverages.

The brewers also proudly point out that beer and ale sales reached an all time high of 87,622,845 beer barrels or 2,717,548,195 gallons of beer. This was 3.8 per cent more than the 1958 total and passed the previous high of 87,172,334 beer barrels set in 1947.

U.S. ranked tenth

New York, California, and Pennsylvania—one, two, and three in total beer barrel consumption—led the list of brewers' favorite states. However, Wisconsin with a per capita consumption of 24.7 and Nevada with 22.9 continued to rate the "brewers' top plaudits."

Although the United States led the world in total sales of beer, "almanac" figures on per capita consumption showed that Americans rated tenth, far behind Luxembourg's 33.3, Belgium's 31.3, and Australia's 26.8.

Labor leaders honored in cathedral

The next time you visit the National Cathedral in Washington, D.C., look for the three stained glass windows honoring Samuel Gompers, Philip Murray and William Green which have been presented by the AFL-CIO to the Cathedral commemorating these three great leaders of organized labor.

Each came from one of the three major faiths of our country. Gompers was Jewish, Green was Baptist and Murray was Roman Catholic, but they were all united in the service to the working man.

...at your service

Use staff members as resource persons

The staff of the General Board of Christian Social Concerns stands ready to assist conferences, districts and local churches as resource persons to help organize for effective study and action in the field of social concern.

If a conference or district would like to have the services of a General Board staff member to assist in any type of conference, seminar or training program contact the Rev. Robert Regan, Jr., 100 Maryland Avenue, Northeast, Washington 2, D. C.

For such meetings, either for planning or participation in conference or a series of district events, the General Board takes care of staff travel costs.

The conference is asked to care for travel and entertainment within the conferences. For single district, sub-district, or local church meetings, staff members must request travel expenses.

President proclaims National Day of Prayer

President Eisenhower has designated Oct. 5 as a National Day of Prayer.

"It is not by our strength alone," he said, "nor by our own righteousness, that we have enjoyed the abundant gifts of our Creator."

"In this time of testing we shall ever place our trust in the keeping of God's Commandments, knowing that He who has brought us here requires justice and mercy in return.

"As we lift our thankful hearts to Him, we will see clearly the vision of the world that is meant to be and set our hearts resolutely toward the achievement of it."

The National Day of Prayer was proclaimed by President Eisenhower

Quadrennium officers elected for Inter-Jurisdictional Relations

The Methodist Commission on Inter-Jurisdictional Relations, established for the 1960-64 quadrennium by the 1960 Methodist General Conference, had its organization meeting in Chicago, Aug. 11-12.

Officers elected for the quadrennium were Charles C. Parlin, Englewood, N. J., chairman; James P. Brawley, Atlanta, Ga., vice-chairman; the Rev. D. Trigg James, Atlanta, Ga., secretary, and Leonard D. Slutz, Cincinnati, Ohio, assistant secretary.

Parlin was chairman of the 1956-60 Commission to Study and Recommend Action Concerning the Jurisdictional System.

By and large, the 1960-64 Commission on Inter-Jurisdictional Relations was created to implement the recommendations of the 1956-1960 study commission.

Entrusted to the 36-member commission will be "the continuing program of The Methodist Church to abolish the Central Jurisdiction, promote interracial brotherhood through Christian love, and achieve a more inclusive church."

The executive committee of the commission will consist of the officers and the following persons elected by their respective jurisdictions: Edwin L. Jones, Charlotte, N. C.; John T. King, Austin, Texas; the Rev. Dean E. Richardson, Buffalo, N. Y.; the Rev. Harold A. Bosley, Evanston, Ill.; James M. Walker, Seguin, Texas; the Rev. E. D. Galloway, Little Rock, Ark.; George H. Atkinson, San Francisco; and Mrs. Rena D. Taylor, Palisade, Colo.

Each jurisdictional group elected officers as follows:

Southeastern: chairman, Edwin L. Jones, Charlotte, N. C.; vice-chairman, John C. Satterfield, Yazoo City, Miss.; secretary, the Rev. D. Trigg James, Atlanta.

North Central: chairman, the Rev. Harold A. Bosley, Evanston, Ill.; vice-chairman, Leonard D. Slutz, Cincinnati, Ohio; secretary, Paul V. Shearer, Washington, Iowa.

South Central: chairman, James M. Walker, Seguin, Texas. (Organization to be completed later.)

Northeastern: chairman, Charles C. Parlin, Englewood, N. J.; secretary, the Rev. Walter G. Muelder, Boston, Mass.

Central: chairman, John T. King, Austin, Texas; vice-chairman, the Rev. Dennis R. Fletcher, Frankfort, Ky.

Western: chairman, George H. Atkinson, San Francisco; vice-chairman, the Rev. Cecil F. Ristow, Seattle, Wash.; secretary, Mrs. Rena M. Taylor, Palisade, Colo.

Next meeting of the commission will be Nov. 29 in Chicago.

under a joint resolution approved by Congress in 1952. It provided that the President "shall set aside and proclaim a suitable day each year, other than Sunday, as a National Day of Prayer on which people of the

United States may turn to God in prayer and meditation at churches, in groups and as individuals."

As in previous years, the 1960 Day of Prayer falls on the first Wednesday in October.



Doctors said to be quitting smoking

The link between smoking and lung cancer has caused one out of every four U.S. doctors who smoked five years ago to quit, according to an American Cancer society official.

Dr. Daniel Horn recently told New Jersey health officials that adult smokers in the United States are dying of lung cancer at the rate of almost 100 a day.

The only way an appreciable decline in lung cancer can be realized in the next 30 years, according to Horn, is for parents to cut down on smoking and to influence their children not to start the habit. Teenagers whose parents smoke are almost twice as likely to smoke as youngsters whose parents do not smoke, Horn said.

Allied Youth has new executive director

The Rev. M. Everett Dorr, Des Moines, Iowa, has been appointed executive director of Allied Youth, Inc. in Washington, D. C.

Dorr, a native of Iowa and a Methodist minister, is the father of three sons.

Allied Youth is an educational organization working with high school young people in the United States and Canada. The purpose of the organization, which has been at work the past quarter of a century, is "to help youth become aware of the whole truth concerning the use of alcoholic beverages and to enable them, through participation in programs of education, recreation and citizenship responsibility, to realize the enjoyment of a full and abundant life without the use of alcohol."

Allied Youth is a non-political, non-profit, non-sectarian and non-racial independent educational organization maintained entirely by free will contributions and gifts.

They tried this . . .

Each candidate for the U.S. Congress in California received a letter this summer asking him to express his stand for four items of proposed legislation, two of which would drastically restrict liquor advertising. The California Council on Alcohol Problems sent the letters with the approach that temperance in alcohol consumption may be best achieved by discouraging liquor advertising.

The letter states that while the group is non-partisan and does not endorse candidates for public office, it does provide an information service to all California churches of 28 Protestant denominations.

Candidates questioned

The candidates were asked: "If you are elected, will you support and vote for the following items of proposed legislation if introduced in the next Congress?:"

"(1) A bill to prohibit the serving of alcoholic beverages to airline passengers, such as S. 1432 introduced by Sen. Strom Thurmond (D-S.C.) in the present Congress.

"(2) A bill to provide grants-in-aid to the states to assist in the educating

of children with respect to the harmful effect of tobacco, alcoholic beverages and other potential deleterious consumables, as in S. 1394 introduced by the late Sen. Richard L. Neuberger (D-Ore.).

"(3) A bill to ban all advertising of alcoholic beverages in interstate commerce, such as H.R. 2221 introduced by Rep. Eugene Siler (R-Ky.) in the present Congress.

"(4) A proposal to make alcoholic beverage advertising a non-deductible business expense in computing the income taxes. A suggested text of the legislation is as follows: "Amend section 162 of the Internal Revenue Code of 1954 by adding subsection D: Expenses for advertising alcoholic beverages excepted; no deduction shall be allowed under this section for monies expended for advertising of alcoholic beverages."

Significance explained

Bergen Birdsall, executive director of the California council, explaining the significance of the fourth proposal in *Advertising Age* (July 25, 1960) said: "The \$500,000,000 spent annually for liquor advertising is now a deductible business expense. If it were not deductible, every time \$1,000 was spent for such advertising the tax of a corporation in the 52 per cent bracket would be \$520 higher than otherwise. This would discourage the present extensive advertising. Because the use of alcohol causes great injury to individuals and society we feel the public policy of the United States should be to discourage advertising it. Some feel this is a more practicable approach than outright prohibition of it as contemplated in item 3. In 1958 the late Sen. Neuberger obtained an opinion from the office of the legislative counsel of the U.S. Senate indicating such legislation is constitutional."

by

by Herman Will, Jr.

As the 15th anniversary of the UN's birth approaches, we find the world organization facing new problems in rapidly changing Africa.

The confused situation in the Congo is sufficiently serious to deal with; the "cold war" struggle for power between the Soviet Union and the West aggravates and complicates it greatly.

Nonetheless, let us be thankful that we have the United Nations and that it steadily is becoming more universal as new nations join its ranks.

Two encouraging aspects of UN efforts in Africa are (1) the readiness of the nations to turn to the UN as tough problems emerge, and (2) the able and strong leadership given by Secretary-General Dag Hammarskjöld. Only as difficult tasks are assigned to a secretariat willing to tackle them, will the UN grow into the effective instrument for justice, peace, and order that we urgently need and ardently desire.

We in the churches have played an important role in creating a favorable climate of opinion for the UN in the United States. Methodists in particular, with a seminar program at UN headquarters unmatched by any other religious group, have led the way.

But much remains to be done in our local churches and communities. UN Week provides an opportunity for us that should be used to the fullest.

Let us interpret the growing role of the UN in the world. Let us convince reluctant editors and news commentators of the importance of the UN. Let us provide church and community leaders with reliable material on the UN and its far-flung efforts.

Above all, let us prepare the people of our land for a day which is rapidly

UN Grace

O loving God our Father, who hast ordained seed-time and harvest in all the earth, we humbly thank Thee for our daily bread.

Bless all Thy human servants, who have made it possible for us to partake of it—all farmers, shepherds and herders of cattle; all workers in every industry who have processed it and packaged it; all business men, bankers, and advertisers who have organized the merchandising of it; all transportation workers and handlers who have delivered it to our door; all men and women who in our homes, hotels, and restaurants have prepared it and placed it upon our tables.



Now as we break bread together, whether in our own families or in the wider family of mankind, we acknowledge Thee as the Source of all this good, and the Giver of every perfect gift.

Especially use the United Nations for the ending of all hunger, so that we may rejoice in the health and well-being of every child of God rather than feeling guilty in the satisfying only of our own desire. Amen

Edwin T. Dahlberg, President of the National Council of Churches of Christ in the USA

approaching, if it is not here already. This is the day when the United States may be outvoted in the UN, when decisions will go against us, when we are faced with the need to accept majority decisions to which we are opposed.

United Nations in the Congo

"The United Nations' force in the Congo totals about 15,700 men from 11 nations. Units on the way, plus staff, air-assistance groups and administrative contingents, will raise the total to about 17,000 from 13 nations.

"On the way are an Indonesian battalion of about 1,000, a Malayan company of about 120 and a contingent from Guinea.

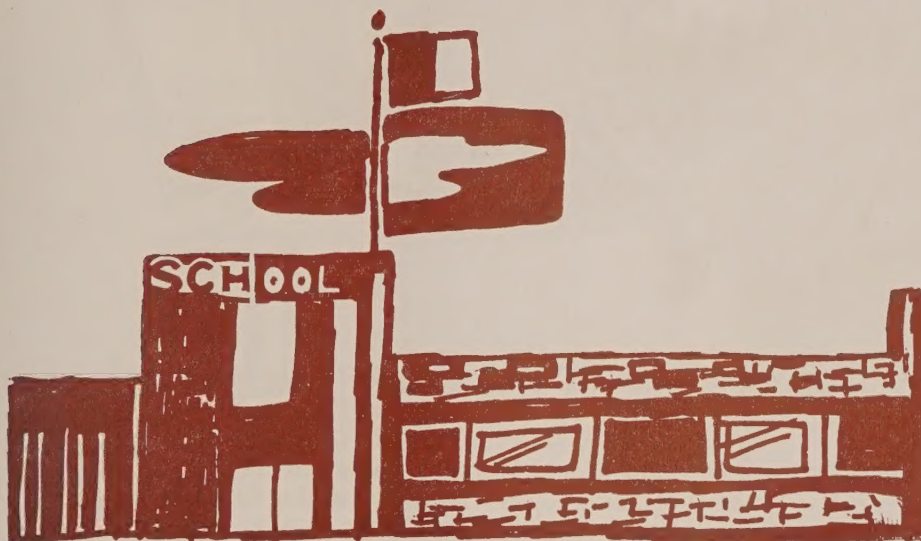
"The United Nations gave the following breakdown of national contingents in the Congo: Ethiopia, 2,560; Ghana, 2,390; Guinea, 740; Ireland, 1,370; Liberia, 220; Mali, 570; Morocco 3,220; Sudan, 390; Sweden, 580; Tunisia, 2,640 and the U.A.R., 510.

"In addition, Burma and Ceylon have furnished some staff officers and others have been brought in on temporary duty from the United Nations Emergency Force in the Middle East. Pilots, mechanics and maintenance personnel operating the Congo airlift have been recruited from Argentina, Brazil, Ethiopia, India, Norway, Sweden and Yugoslavia.

"Red Cross or Red Crescent teams have been sent by the Soviet Union, Norway, Denmark, the Netherlands, Canada, Finland, Yugoslavia, Sweden, Greece, Czechoslovakia, Japan, Poland, Ireland, East and West Germany and the United Arab Republic. Ghana and Ireland have sent government teams.

"Among the administrative units are about 240 Canadian communications specialists, bi-lingual in French and English, and an Indian contingent of supply and military police forces. There are engineers from Sweden, maintenance troops from Denmark, Norway and the Netherlands and a Pakistani ordnance group."

(Reprinted from the *New York Times*, Aug. 27, 1960)



Desegregation of the schools

A fine article which appeared in the *Washington Post* April 4, 1960 by staff reporter Edwin Knoll, gives an interview and statements by Superintendent of Schools, Carl F. Hanson of the District of Columbia.

Following are quotes which we find helpful in evaluating the movement toward desegregation of the schools.

"Five years of public school desegregation in the nation's capital have given rising achievement levels, better teacher efficiency and more educational services," school superintendent Carl F. Hanson reported yesterday.

"The District's prompt compliance with the Supreme Court's 1954 desegregation decision prepared the ground for total attack upon the improvement of instruction," Hanson said.

Many youngsters lagged

"City-wide pupil testing after desegregation revealed to an 'appalled community' that many Negro youngsters lagged far behind the white children in school achievement," Hanson says.

"Although school desegregation does not eliminate the deep-seated causes of social, economic and cultural development," he notes, "it does provide the opportunity for an equal sharing of educational resources, for a greater amount of acculturation resulting from the joining together of teachers and pupils in the school setting and for a united effort to improve educational services to all children."

Three major changes

Hanson cites three major educational changes introduced in recent years, although they "should not be directly related to desegregation":

The "track system" of ability grouping, introduced several years ago at the senior high school level, and this year in the junior high and elementary schools, which "supplies maximum challenge for the gifted as well as the slow."

"With a sharper target, the teacher can make better plans and is less likely to neglect the brighter or the slow within each group," Hanson says.

The increase in required sub-

jects, reducing "the cafeteria-like selection of courses, the window-shopping and bargain-hunting for easy grades characteristic of the system it replaced."

The new stress on systematic, organized instruction in the basic subjects, which Hanson asserts, is bringing a return to the point of view that the teacher is the director of instruction in the classroom, the dynamic source of interreaction between pupil and materials or content of instruction, the cultivated adult who can instruct pupils in what he knows and who can induce them to reach out for knowledge and to enjoy the satisfaction of accomplishment.

Standards not lowered

Hanson says desegregation has brought no lowering of teachers' standards, though recruiting teachers have been complicated in part by the "extensive adverse treatment" given the schools by segregationists.

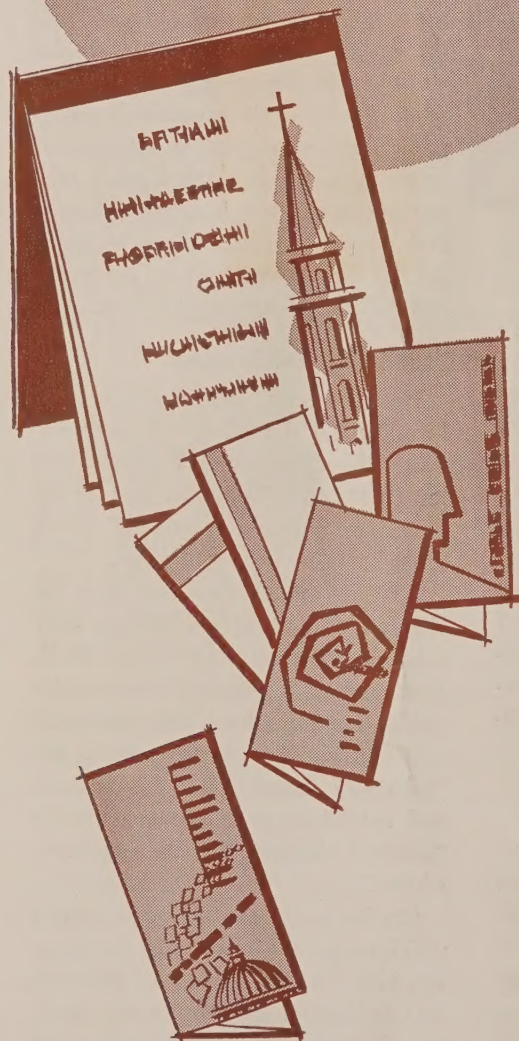
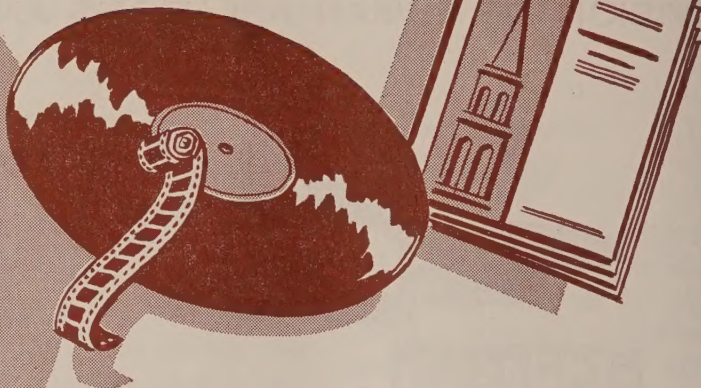
Special school services such as classes for handicapped children have expanded substantially since 1945, Hanson says, because of "community unification for school improvement."

Racial incidents in the schools are "relatively infrequent," he reports, and behaviour problems are usually "those of children, not of Negroes or whites."

Stories such as this, and others which we gather from across the country, provide a great body of information indicating the wholesome direction in which this nation can move in dealing with its achievements of basic rights and opportunities. Such achievements display to the world the very creative possibilities which are available to people who live in a society where persons of different races, backgrounds, and interests can come together in mutual understanding, respect and with a desire to exemplify the great values of democracy.

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